4: Burgess E-4, 5 (1926-1927) 1928 AF12 North China AF12



*467 295 head-covering. These artisans first wash the rags and then put them together on boards, making a rough padding which is utilized for the filling.

*467 326 323 Cloisonné Designers—*Pei Ching Chia Ssŭ Hang Kung Hui* (The Peking Fashion of Line [or Design] Public Guild Association).

The members of this organization perform one of the intricate processes in the making of cloisonné. They fashion the metal wires (of gold, silver, or other metal) into designs and attach them to the metal base of the ornament that is being manufactured. Other craftsmen put enamel between the openings within the design before the jars are fired in the kiln. The finished product is polished by another set of workmen. The members of this guild are confined to those engaged in the first process described.

*467 256 Confectionery Makers—*Hung Lu Hang* (Red or Glowing Stove Guild).

The makers of cakes cooked over the glowing coals in the Chinese-style brick and mortar stove.

*467 386 Dyers—*Tien Hang Shang Hui* (The Blue Commercial Guild Association).

Those who dye cloth in various colors. Why the particular color "blue" is picked out for the guild name, is not known.

*467 282 Leather Box Makers—*Pi Hsiang Hang* (Leather Box Guild).

The membership of this guild is confined to the manufacturers of a particularly strong and ornamental type of chest which is used in sending wedding presents, in storing silks, pottery, bronze, curios, or other valuables. The framework of the box is of wood, the inside lining of cloth and the outside covering of cowhide. The out-

4: Burgess E-4, 5 (1926-1927) 1928 AF12 North China AF12



side is lacquered in red. Frequently designs of flowers or landscapes are added in gold or silver color. The boxes have the usual strong brass handles and locks.

467 * 282 •

Masons—*Wa Tzo* (*Lu Pan Sheng Hui*) (Tile Workers or the Sacred Society of Lu Pan [1]).

467 * 333

Tile and brick layers who work with mortar, plaster or cement.

Mat Tent Builders—*Peng Hang* (Mat Tent Guild).

467 * 285

A more expensive type of temporary covering for weddings and funerals than the cloth tents made by the awning makers is the temporary structure made of wooden poles tied together with rope and covered with ordinary Chinese matting. These structures are used not only for the ceremonies mentioned, but also for markets, stores, skating rinks, theatrical performances, and to keep the heat of the sun from courtyards of Chinese residences. The mats are made of reeds but are not manufactured in the stores.

Painters—*Yu Hang* (Paint Guild).

467 * 338

This group includes both the ordinary house painters and those who do rough decorative work with oil paints.

Paper Hangers—*Ming Yi Piao Hu Hang Hui* (The Spirit World Clothes and Paper Pasters Guild Association).

467 * [338] 778

The principal occupation of the members of this guild is similar to that of the ordinary paper hangers in the West. They, however, not only paste the paper on walls and ceilings, but also on the windows. Before the introduction of glass from the West in comparatively recent times, paper was used instead of window glass. In addition, these workers manufacture the various

[1] *Cf.* p. 100.

4: Burgess E-4, 5 (1926-1927) 1928 AF12 North China AF12



There are also minute regulations regarding the personal behavior of the guildsmen. Managers and workers must not gamble or smoke opium. They must wear clean clothes. and "must not wear the hair so that it hangs upon the shoulders."

The managers and workers must not laugh or make jokes among themselves while they are at work. They must not smoke cigarettes in front of their customers.

The managers and workers must not drink wine during the day, and the eating of onions and garlic is absolutely forbidden by the gild.

The managers and workers must clean the combs and other instruments as soon as they have finished their work.[1]

Our own reports on the guilds in most cases did not give details of their regulations, although several guilds stated that there were written rules. The Leather Stores report these regulations: (1) When an apprentice has finished his three years, the master may send him to a shop to be employed; but if the master does not permit him to be thus employed by the shop, no shop is allowed to engage him. Violation of this rule will be punished by deprivation of membership (2) When workers lose sheets of leather or take them away for sale, other shops are not allowed to buy the leather. Violation of this rule will be punished by a fine of ten times as much as the value of the leather. (3) When the stores of the guild sell leather they must sell it at the standard rate of the Sung Chiang tael. If the tael is reckoned in current Chinese currency, the transaction must be reckoned according to the full market rate of the Chinese dollar. Documents recording such transactions must have the guild seal attached. There will be a fine or 600 coppers ($1.74) for incense money for violation of this rule. (4)

[1] Gamble and Burgess, *op. cit.*, pp. 436-7.

4: Burgess E-4.5 (1926-1927) 1928 AF12 North China AF12



*444 *467 •282 When joining the guild fees must be paid on time. No fees will be collected after the proper date. Failure to pay the fee will result in expulsion from the guild. If the offender wishes to join the guild again, he will be fined 12,000 coppers ($34.78) and must give a play before the altar of the God of Wealth. (5) If the president (of the guild) fails to appear on the 26th of the third month, the day for worship and the theatrical performance, he is fined 600 coppers ($1.74).

## C. The Enforcement of Guild Rules

*441 *467 627 One of the principal differences between the functioning of the guilds described by Macgowan and Morse in South China and the activities of the Peking guilds as depicted in our study is the degree in which the strict rules and regulations of these organizations are enforced. The old machinery for the enforcement of guild decisions still exists, but its effectiveness in Peking in many cases is very evidently impaired.

### GUILD COURTS

In most of the Peking guilds, at the time of the annual meeting, the respected elders of experience in the guild are appointed to be judges of persons reported to have broken the guild rules. The usual regulations are that for light offenses the fine shall be incense; for heavy offenses, money in varying amounts; and for the worst crimes, the penalty shall be expulsion from the guild. Corporal punishment is no longer permitted by the police.

Where there is religious service the trial of offenders is held in the presence of the guild god and frequently one of the penalties is kneeling before the guild master in public admission of guilt and asking for forgiveness. Committees act as boards of arbitration when there are disputes between guild members. "They cannot compel any one to give